



¶ ECCLESIASTES, or the Preacher.

C H A P. I.

1 The Preacher sheweth that all humane courses are vaine: 4 Because the creatures are restlesse in their courses, 9 They bring forth nothing newe, and all olde things are forgotten, 12 And because he hath found it so in the studies of wisdom.



he wordes of the Preacher, the son of David, King in Jerusalem.

2 * Vanitie of vanities, saith the Preacher, vanitie of vanities, all is vanitie.

3 * What profite hath a man of all his labour which hee taketh vnder the Sunne:

4 One generation passeth away, and another generation cometh: * but the earth abideth for ever.

5 The Sunne also ariseth, and the Sunne goeth downe, and [†]hasteth to the place where he arose.

6 The Winde goeth toward the South, and turneth about vnto the North: it whirleth about continually, and the Winde returneth againe according to his circuits.

7 * All the rivers runne into the sea, yet the Sea is not full: vnto the place from whence the rivers come, thither they [†]returne againe.

8 All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 * The thing that hath beene, it is that which shall be: and that which is done, is that which shall be done; and there is no new thing vnder the sunne.

10 Is there any thing, whereof it may be sayd, See, this is new: it hath

beene already of olde time, which was before vs.

11 There is no remembrance of former things; neither shall there bee any remembrance of things that are to come, with those that shall come after.

12 ¶ The Preacher was king ouer Israel in Jerusalem.

13 And I gaue my heart to seeke and search out by wisdom, concerning all things that are done vnder heauen: this sore trauell hath God giuen to the sonnes of man, || to be exercised there-with.

14 I haue seene all the workes that are done vnder the Sunne, and behold, all is vanitie, and vexation of spirit.

15 * That which is crooked, cannot be made straight: and [†]that which is wanting cannot be numbred.

16 I communed with mine owne heart, saying, Loe, I am come to great estate, and haue gotten * more wisdom then all they that haue beene before me in Jerusalem: yea my heart [†]had great experience of wisdom & knowledge.

17 * And I gaue my heart to know wisdom, and to know madnesse and folly: I perceiued that this also is vexation of spirit.

18 For in much wisdom is much griefe: and hee that increaseth knowledge, increaseth sorrow.

C H A P. II.

1 The vanitie of humane courses in the workes of pleasure, 12 Though the wise be better then the foole, yet both haue one euent. 18 The vanitie of humane labour, in leauing it they know not to whom. 24 Nothing better then ioy in our labour, but that is Gods gift.

¶ Said in mine heart, Goe to now, I wil prooue thee with mirth, therfore enioy pleasure: and behold, this also is vanitie.

2 I said

* Cha. 12.9
psal. 144.4.
psal. 36.6.
and 62.9.

* Cha. 2.22.
and 3.9.

* Psal. 104.5
& 119.90.

† Heb. passeth.

* Psal. 104.
9. 10. iob
38. 10.

† Heb. returne to goe.

* Cha. 3.15.

|| Or. so afflict them.

* Cha. 7.13.
† Heb. defect.

* 1. King. 4.
30. and 10.
7. 23.
† Heb. had seene much.

* Cha. 2.12.
and 7.23.

The vanitie of all Ecclesiastes. worldly things.

* Chap. i.
17.
† Hebr. to
draw my self
with wine.

† Hebr. the
number of
the dayes of
their life.

† Hebr. sonnes
of my house.

* 1. King. 9.
28. and 10.
4.

† Hebr. mu-
sicall instru-
ment, and
instruments.

* Chap. i. 3.

* Chap. i.
17. and 7.

22.
|| Or, in those
things which
haue bene
already done.

† Hebr. That
there is an
excellencie
in wisdom
more then in
folly, &c.

* Prou. 17.
24. chap. 8.

1.
† Hebr. hap-
peneth to
me, euen to
me.

2 I saide of laughter, It is mad:
and of mirth, what doeth it?

3 * I sought in mine heart † to giue
my selfe vnto wine, (yet acquainting
mine heart with wisdom) and to lay
hold on folly, till I might see what was
that good for the sonnes of men, which
they should doe vnder the heauen † all
the dayes of their life.

4 I made me great workes, I build-
ed mee houses, I planted mee vine-
yards.

5 I made mee gardens & orchards,
and I planted trees in them of all kinde
of fruits.

6 I made mee pooles of water, to
water therewith the wood that bring-
eth forth trees:

7 I got me seruants and maydens,
and had † seruants borne in my house;
also I had great possessions of great
and small cattell, aboue all that were in
Ierusalem before me.

8 * I gathered mee also siluer and
gold, and the peculiar treasure of kings
and of the prouinces: I gate mee men
fingers and women fingers, and the de-
lights of the sonnes of men, † as musical
instruments, and that of all sorts.

9 So I was great, and increased
more then all that were before mee in
Ierusalem; also my wisdom remai-
ned with me.

10 And whatsoever mine eyes desi-
red, I kept not from them; I with-
held not my heart from any ioy: for
my heart reioyced in all my labour; and
this was my portion of all my labour.

11 Then I looked on all the workes
that my hands had wrought, and on
the labour that I had laboured to doe:
and behold, all was * vanitie, and vexa-
tion of spirit, and there was no profit vn-
der the Sunne.

12 ¶ And I turned my selfe to be-
hold wisdom, * and madnesse and fol-
ly: for what can the man doe, that com-
meth after the king: || euen that which
hath bene already done.

13 Then I saw † that wisdom ex-
celleth folly, as farre as light excelleth
darkenesse.

14 * The wise mans eyes are in his
head, but the foole walketh in darknes:
and I my selfe perceiued also that one
euent happeneth to them all.

15 Then said I in my heart, As it
happeneth to the foole, so it † happeneth
euen to me, and why was I then more

wise: then I said in my heart, That
this also is vanitie.

16 For there is no remembrance of the
wise, more then of the foole for euer; see-
ing that which now is, in the dayes to
come shall be forgotten; and how dieth
the wise man: as the foole.

17 Therefore I hated life, because
the worke that is wrought vnder the
Sunne is grievous vnto mee: for all is
vanitie, and vexation of spirit.

18 ¶ Yea I hated all my labour
which I had † taken vnder the Sunne:
because I should leaue it vnto the man
that shall be after mee.

19 * And who knoweth whether he
shall be a wise man or a foole: yet shall
he haue rule ouer all my labour, where-
in I haue laboured, and wherein I
haue shedded my selfe wise vnder the
Sunne. This is also vanitie.

20 Therefore I went about to cause
my heart to despaire of all the labour
which I tooke vnder the Sunne.

21 For there is a man whose labour
is in wisdom and in knowledge, and
in equitie: yet to a man that hath not
laboured therein, shall hee † leaue it for
his portion; This also is vanitie, and a
great euill.

22 * For what hath man of all his
labour, and of the vexation of his heart
wherein hee hath laboured vnder the
Sunne:

23 For all his dayes are * sorrowes,
and his traueile, grieve; yea his heart
taketh not rest in the night. This is also
vanitie.

24 ¶ * There is nothing better for a
man, then that he should eat and drinke,
and that he || should make his soule en-
ioy good in his labour. This also I
saw, that it was from the hand of God.

25 For who can eate: or who else
can hasten hereunto more then I:

26 For God giueth to a man that is
good † in his sight, wisdom, and
knowledge, and ioy: but to the sinner
hee giueth traueile, to gather and to
heape vp that * he may giue to him that
is good before God: This also is vanitie
and vexation of spirit.

CHAP. III.

1 By the necessary change of times, vanitie is
added to humane traualle. 11 There is an
excellencie in Gods workes: 16 But as for
man, God shall iudge his workes there, and
here hee shall be like a beast.

To

† Hebr. la-
boured.

* Psa. 49.
11. &c.

† Hebr. giue.

* Chap. i. 3.
and 3. 9.

* Job 14. 1.

* Cha. 3. 12,
22. and 5.
17. and 8.
15.
|| Or, delight
his senses.

† Hebr. be-
fore him.

* Job 27.
17.

Euery thing there is a season, and a time to euery purpose vnder the heauen.

2 A time [†] to be borne, and a time to die: a time to plant, and a time to pluck vp that which is planted.

3 A time to kill, and a time to heale: a time to breake downe, and a time to build vp.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones together: a time to imbrace, and a time [†] to refraine from imbracing.

6 A time to ^{||} get, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sow: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 ^{*} What profite hath hee that wor- keth, in that wherein he laboureth?

10 I haue seene the trauaile which God hath giuen to the sonnes of men, to be exercised in it.

11 He hath made euery thing beauti- full in his time: also hee hath set the world in their heart, so that no man can finde out the worke that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to reioyce, and to doe good in his life.

13 And also that euery man should eate and drinke, and enioy the good of all his labour: it is the gift of God.

14 I know that whatsoever God doeth, it shalbe for euer: nothing can be put to it, nor any thing taken from it: and God doth it, that men should feare before him.

15 ^{*} That which hath beene, is now: and that which is to be, hath already beene, and God requireth [†] that which is past.

16 And moreover, I sawe vnder the Sunne the place of iudgement, that wickednesse was there; and the place of righteousnesse, that iniquitie was there.

17 I said in mine heart, God shall iudge the righteous and the wicked: for there is ^{*} a time there, for euery purpose and for euery worke.

18 I said in my heart concerning the estate of the sonnes of men, ^{||} that God

might manifest them, and that they might see that they themselves are beasts.

19 ^{*} For that which befalleth the sonnes of men, befalleth beasts, euen one thing befalleth them: as the one di- eth, so dieth the other; yea they haue all one breath, so that a man hath no prehe- minence aboue a beast; for all is vanitie.

20 All goe vnto one place, all are of the dust, and all turne to dust againe.

21 Who knoweth the spirit [†] of man that [†] goeth vpward; and the spirit of the beast that goeth downward to the earth?

22 ^{*} Wherefore I perceiue that there is nothing better, then that a man should reioyce in his owne workes: for that is his portion; for who shall bring him to see what shalbe after him?

CHAP. III.

1 Vanitie is encreased vnto men by oppression, 4 By enuie, 5 By idlenesse, 7 By couetous- nesse, 9 By solitarinesse, 13 By wilfulnesse.

S^{*} I returned, and consi- dered all the oppressions that are done vnder the sunne; & behold the teares of such as were oppressed, and they had no comforter: and on the [†] side of their oppressours there was pow- er, but they had no comforter.

2 ^{*} Wherefore I praised the dead which are already dead, more then the liuing which are yet alieue.

3 ^{*} Yea better is he then both they, which hath not yet been, who hath not seene the euill worke that is done vnder the Sunne.

4 And againe I considered all tra- uaille, and [†] euery right worke, that [†] for this a man is enuied of his neighbour: this is also vanitie, and vexation of spirit.

5 ^{*} The foole foldeth his hands to- gether, and eateth his owne flesh.

6 ^{*} Better is an handfull with quiet- nesse, then both the hands full with tra- uell and vexation of spirit.

7 Then I returned, and I saw vanitie vnder the Sunne.

8 There is one alone, and there is not a second; yea, he hath neither childe nor brother: yet is there no end of all his la- bour, neither is his eye satisfied with riches, neither sayth hee, For whom doe I labour, and bereaue my soule of

all good:

^{*} Psal. 49.
21. chap.
2. 16.

[†] Heb. of the
sons of man.
[†] Heb. is as-
cending.

^{*} Cha. 2. 24.
and 5. 17.

^{*} Chap. 5. 7.
&c.

[†] Heb. hand.

^{*} Iob 3. 17.
&c.

^{*} Iob 3. 11,
16, 21.

[†] Heb. all
the rightnes
of worke.
[†] Heb. this is
the enuie of
a man from
his neigh-
bour.

^{*} Prou. 6. 10
and 24. 33.
^{*} Prou. 15.
16. and 16.
18.

[†] Heb. to
beare.

[†] Heb. to be
farre from.

^{||} Or, seeke.

^{*} Chap. 1. 3.

^{*} Cha. 1. 9.

[†] Heb. that
which is dri-
uen away.

^{*} Ver. 1.

^{||} Or, that
they might
cleare God,
and see, &c.

good: this is also vanitie, yea it is a sore trauell.

9 **T**wo are better then one; because they haue a good reward for their labour.

10 For if they fall, the one will lift vp his fellow: but woe to him that is alone, when he falleth: for he hath not another to helpe him vp.

11 Againe, if two lye together, then they haue heate; but howe can one be warme alone?

12 And if one preuaile against him, two shall withstand him; and a three-fold coard is not quickly broken.

13 **B**etter is a poore and a wise child, then an old and foolish king† who will no more be admonished.

14 For out of prison hee commeth to raigne, whereas also he that is borne in his kingdomie, becommeth poore.

15 I considered all the living which walke vnder the sunne, with the second child that shall stand by in his stead.

16 There is no end of all the people, euen of all that haue beene before them: they also that come after, shall not reioyce in him: surely this also is vanitie, and vexation of spirit.

CHAP. V.

1 Vanities in Diuine seruice, 8 in murmuring against oppression, 9 and in Riches.

18 Ioy in riches is the gift of God.

Kepe thy foote when thou goest to the house of God, and be more ready to heare,* then to giue the sacrifice of fooles: for they consider not that they doe euill.

2 Be not rash with thy mouth, and let not thine heart be hasty to vtter any thing before God: for God is in heauen, and thou vpon earth: therefore let thy words* be few.

3 For a dreame commeth through the multitude of businesse, and a fooles voyce is knowen by multitude of words.

4 *When thou bowest a bow vnto God, deferre not to pay it: for he hath no pleasure in fooles; *pay that which thou hast bowed.

5 Better is it that thou shouldest not bowe, then that thou shouldest bowe and not pay.

6 Suffer not thy mouth to cause thy flesh to sinne, neither say thou before the Angel, that it was an error: wherefore should God be angrie at thy

voyce, and destroy the worke of thine hands:

7 For in the multitude of dreames and many words, there are also diuers vanities: but feare thou God.

8 **I**f thou seest the oppression of the poore, and violent perverting of iudgement, and iustice in a prouince, maruell not† at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

9 **M**oreouer the profit of the earth is for all: the king himselfe is serued by the field.

10 Hee that loueth siluer shall not be satisfied with siluer; nor he that loueth abundance, with increase: this is also vanitie.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, sauing the beholding of them with their eyes?

12 The sleepe of a labouring man is sweete, whether he eat little or much: but the abundance of the rich will not suffer him to sleepe.

13 There is a sore euill which I haue seene vnder the Sun, namely riches kept for the owners thereof to their hurt.

14 But those riches perish by euill trauell; and he begetteth a sonne, and there is nothing in his hand.

15 *As he came forth of his mothers wombe, naked shall he returne to goe as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore euill, that in all points as he came, so shall hee goe: *and what profit hath he that hath laboured for the winde?

17 All his dayes also hee eateth in darkenesse, and he hath much sorrowe, and wrath with his sicknesse.

18 **B**ehold that which I haue seene:† It is good and comely for one to eat and to drinke, and to enioy the good of all his labour that he taketh vnder the sunne, † all the dayes of his life, which God giueth him: for it is his portion.

19 Euery man also to whom God hath giuen riches and wealth, and hath giuen him power to eat thereof, and to take his portion, and to reioyce in his labour; this is the gift of God.

20 For he shall not much remember the dayes of his life: because God answereth him in the ioy of his heart.

CHAP.

† Heb. who knoweth not to be admonished.

* 1. Sam. 15.
22. psal. 50.
8. prou. 15.
8. & 24. 27.

|| Or, word.

* Mat. 6. 7.
prou. 10. 19

* Deut. 23.
21.
* Psal. 66.
13. 14.

† Heb. at the will or purpose.

* Job. 1. 21.
1. tim. 6. 7.
psal. 49. 17.

* Chap. 1. 3.

* Chap. 2.
24. and 3.

12.
† Heb. there is a good which is comely, &c.
† Heb. the number of the dayes.

|| Or, though he giue not much, yet he remembereth &c.

C H A P. VI.

1 The vanitie of riches without vse. 3 Of children, 6 and old age without riches. 9 The vanitie of sight and wandring desires. 11 The conclusion of vanities.

Here is an euill which I haue seen vnder the Sun, and it is common among men:

2 A man to whom God hath giuen riches, wealth and honour, so that he wanteth nothing for his soule of all that he desireth, yet God giueth him not power to eate thereof, but a stranger eateth it: This is vanitie, and it is an euill disease.

3 If a man beget an hundred children, and liue many yeeres, so that the dayes of his yeeres bee many: and his soule be not filled with good, and also that he haue no buriall, I say, that an vntimely birth is better then he.

4 For he cometh in with vanitie, and departeth in darkenesse, and his name shall be couered with darkenesse.

5 Moreouer hee hath not seene the Sunne, nor knowen any thing: this hath more rest then the other.

6 Yea though he liue a thousand yeeres twice told, yet hath he seene no good: Doe not all goe to one place:

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more then the foole: what hath the poore, that knoweth to walke before the liuing:

9 Better is the sight of the eyes, then the wandering of the desire: this is also vanitie and veration of spirit.

10 That which hath bene, is named already, and it is knowen that it is man: neither may he contend with him that is mightier then he.

11 Seeing there be many things that increase vanitie, what is man the better:

12 For who knoweth what is good for man in this life, all the dayes of his vaine life, which he spendeth as a shadow: for who can tell a man what shall be after him vnder the sunne:

C H A P. VII.

1 Remedies against vanitie, are a good name, 2 Mortification, 7 Patience, 11 Wisedome. 23 The difficultie of wisedome.

A* Good name is better then precious ointment: and the day of death, then the day of ones birth.

2 It is better to goe to the house of mourning, then to goe to the house of feasting: for that is the end of all men, and the liuing will lay it to his heart.

3 Sorrow is better then laughter: for by the sadnesse of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

5 It is better to heare the rebuke of the wise, then for a man to heare the song of fooles.

6 For as the crackling of thornes vnder a pot, so is the laughter of the foole: this also is vanitie.

7 Surely oppression maketh a wise man mad: and a gift destroyeth the heart.

8 Better is the ende of a thing then the beginning thereof: and the patient in spirit is better then the proude in spirit.

9 Be not hastie in thy spirit to bee angry: for anger resteth in the bosome of fooles.

10 Say not thou, what is the cause that the former dayes were better then these: for thou doest not enquire wisely concerning this.

11 Wisedome is good with an inheritance: and by it there is profite to them that see the sunne.

12 For wisedome is a defence, and money is a defence: but the excellencie of knowledge is, that wisedome giueth life to them that haue it.

13 Consider the worke of God: for who can make that straight, which hee hath made crooked:

14 In the day of prosperitie be ioyfull, but in the day of aduersitie consider: God also hath set the one ouer against the other, to the end that man should find nothing after him.

15 All things haue I seene in the dayes of my vanitie: there is a iust man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickednes.

16 Be not righteous ouer much, neither make thy selfe ouer wise: why shouldest thou destroy thy selfe:

17 Be not ouermuch wicked, neither

* Prou. 22.1 and 15.30.

|| Or, anger.

* Pro. 13.18 & 15.31.32

† Heb. sound

* Deut. 16.19.

* Pro. 14.17 and 16.32.

† Heb. out of wisedome.

|| Or, as good as an inheritance, yea, better too.

† Hebr. shadowe.

* Chap. 1.15.

† Heb. made

† Heb. be desolate?

† Heb. not in
thy time?

be thou foolish: Why shouldest thou die
† before thy time?

18 It is good that thou shouldest
take holde of this, yea also from this
withdrow not thine hand: for hee that
feareth God, shall come forth of them
all.

* Prou. 21.
22. and 24.
5. cha. 9. 16.

19 * wisdom strengtheneth the
wise, more then ten mightie men which
are in the citie.

* Prou. 20. 9
1. kin. 8. 46.
1. ioh. 1. 8.

20 * For there is not a iust man vpon
earth, that doeth good, and sinneth not.

† Heb. gine
not thine
heart.

21 Also † take no heede vnto all
words that are spoken; lest thou heare
thy seruant curse thee.

22 For often times also thine owne
heart knoweth, that thou thy selfe like
wise hast cursed others.

23 ¶ All this haue I proued by
wisdom: I said, I will be wise, but
it was farre from me.

24 That which is farre off, and ex-
ceeding deepe, who can finde it out?

† Heb. I and
mine heart
compassed.

25 † I applyed mine heart to know,
and to search, and to seeke out wisdom,
and the reason of things, and to know the
wickednes of folly, even of foolishnesse
and madnesse.

* Prou. 22.
14.

26 * And I finde more bitter then
death, the woman whose heart is
snares & nets, and her handes as bands:

† He that is
good before
God.

† who so pleaseeth God, shall escape from
her, but the sinner shall be taken by her.

|| Or, weigh-
ing one thing
after another
to finde out
thereason.

27 Behold, this haue I found (saith
the Preacher) || counting one by one to
finde out the account:

28 Which yet my soule seeketh, but
I finde not: one man among a thou-
sand haue I found, but a woman a-
mong all those haue I not found.

* Gen. 1. 27.

29 Loe, this onely haue I found,
* that God hath made man vpright: but
they haue sought out many inuentions.

CHAP. VIII.

1 Kings are greatly to bee respected. 6 The
Diuine providence is to be obserued. 12 It
is better with the godly in aduersitie, then
with the wicked in prosperity. 16 The worke
of God is vnsearchable.

Who is as the wise man:
and who knoweth the in-
terpretation of a thing:
* a mans wisdom ma-
keth his face to shine, and
† the boldnes of his face shall be changed.

* Prou. 17.
24.

† Heb. the
strength.

2 I counsell thee, to keepe the kings
commandement, and that in regard of
the oath of God.

3 Bee not hastie to goe out of his
sight: stand not in an euill thing, for he
doeth whatsoeuer pleaseeth him.

4 Where the word of a king is, there
is power: and who may say vnto him,
what doest thou?

5 Whoso keepeth the commande-
ment, † shall feelee no euill thing: and a
wise mans heart discerneth both time
and iudgement.

† Heb. shall
know.

6 ¶ Because to euery purpose there
is time, and iudgement; therefore the
misery of man is great vpon him.

7 For hee knoweth not that which
shall be: for who can tell him, || When it
shall be?

|| Or, how it
shall be?

8 There is no man that hath power
* ouer the spirit to retaine the spirit; nei-
ther hath he power in the day of death:
and there is no || discharge in that warre,
neither shall wickednesse deliuer those
that are giuen to it.

* Iob 14. 5.

|| Or, casting
of weapons.

9 All this haue I seene, and applied
my heart vnto euery worke that is
done vnder the Sunne: there is a time
wherein one man ruleth ouer another
to his owne hurt.

10 And so I saw the wicked buried,
who had come, and gone from the place
of the holy, and they were forgotten
in the city, where they had so done: this
is also vanitie.

11 Because sentence against an euill
worke is not executed speedily; there-
fore the heart of the sonnes of men is
fully set in them to doe euill.

12 ¶ Though a sinner doe euill an
hundred times, and his dayes be prolon-
ged; yet surely I know that * it shall be
well with them that feare God, which
feare before him.

* Psal. 37.
10, 11, 18,
19.

13 But it shall not be well with the
wicked, neither shall hee prolong his
dayes which are as a shadow; because
he feareth not before God.

14 There is a vanitie which is done
vpon the earth, that there be iust men
vnto whom it * happeneth according to
the worke of the wicked: againe, there
be wicked men, to whom it happeneth
according to the worke of the righte-
ous: I said, that this also is vanitie.

* Psal. 73. 13.

15 * Then I commended mirth, be-
cause a man hath no better thing vnder
the Sunne, then to eate and to drinke,
and to be merrie: for that shall abide
with him of his labour, the dayes of
his life, which God giueth him vnder
the Sunne.

* Cha. 3. 22.

16 **W**hen I applied mine heart to know wisdom, and to see the business that is done vpon the earth: (for also there is that neither day nor night seeth sleepe with his eyes.)

17 **T**hen I behelde all the worke of God, that a man cannot finde out the worke that is done vnder the Sunne: because though a man labour to seeke it out, yea further though a wise man thinke to know it, yet shall hee not be able to finde it.

C H A P. IX.

1 Like things happen to good and bad. 4 There is a necessitie of death vnto men. 7 Comfort is all their portion in this life. 11 Gods prouidence ruleth ouer all. 13 Wisdome is better then strength.

† Hebr. I gaue, or set to my heart.

In all this † I considered in my heart, euen to declare all this, that the righteous, and the wise, and their workes, are in the hand of God: no man knoweth either loue, or hatred, by all that is before them.

* Mala. 3. 14. psal. 73. 2. & 12. 13.

2 * All things come alike to all: there is one euent to the righteous and to the wicked, to the good and to the cleane, and to the vncleane, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and hee that sweareth, as he that feareth an oath.

3 This is an euill among all things that are done vnder the Sunne, that there is one euent vnto all: yea also the heart of the sonnes of men is full of euill, and madnesse is in their heart while they liue, and after that they goe to the dead.

4 **F**or to him that is ioyned to all the liuing, there is hope: for a liuing dogge is better then a dead Lion.

5 **F**or the liuing know that they shall die: but the dead know not any thing, neither haue they any more a reward, for the memorie of them is forgotten.

6 Also their loue, and their hatred, and their enuy is now perished: neither haue they any more a portion for euer in any thing that is done vnder the Sunne.

7 **G**oe thy way, eate thy bread with ioy, and drinke thy wine with a merry heart; for God now accepteth thy workes.

8 Let thy garments bee alwayes

white; and let thy head lacke no oyntment.

9 † **L**ive ioyfully with the wife, whom thou louest, all the dayes of the life of thy vanitie, which he hath giuen thee vnder the Sunne, all the dayes of thy vanitie: * for that is thy portion in this life, and in thy labour which thou takest vnder the Sunne.

† Hebr. see, or enioy life.

* Chap. 2. 24. and 3. 13. and 5. 18.

10 **W**hatsoever thy hand findeth to doe, doe it with thy might: for there is no worke, nor device, nor knowledge, nor wisdom in the graue, whither thou goest.

11 **I** returned, and saw vnder the Sunne, That the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of vnderstanding, nor yet fauour to men of skill; but time and chance happeneth to them all.

12 * **F**or man also knoweth not his time, as the fishes that are taken in an euil net, and as the birds that are caught in the snare; so are the sonnes of men snared in an euill time, when it falleth suddenly vpon them.

* Prou. 29. 6.

13 **T**his wisdom haue I seene also vnder the Sunne, and it seemed great vnto me:

14 There was a little citie, and few men within it; and there came a great King against it, and besieged it, & built great bulwarks against it:

15 Now there was found in it a poore wise man, and hee by his wisdom deliuered the citie; yet no man remembred that same poore man.

16 * **T**hen said I, wisdom is better then strength: neuerthelesse, the poore mans wisdom is despised, and his words are not heard.

* Prou. 21. 22. chap. 7. 19.

17 **T**he words of wise men are heard in quiet, more then the cry of him that ruleth among fooles.

18 **W**isdome is better then weapons of warre: but one sinner destroyeth much good.

C H A P. X.

1 Obseruations of Wisdom and folly. 16 Of Riot, 18 Slouthfulness, 19 and Money. 20 Mens thoughts of Kings ought to bee reuerend.

Dead flies cause the oyntment of the Apothecarie to send forth a stinking sauour: so doeth a little folly him that is in reputation

† Hebr. flies of death.

tation for wisdom and honour.

2 A wise mans heart is at his right hand: but a fool's heart at his left.

† H. b. his heart.

3 Yea also when hee that is a foole walketh by the way, † his wisdom faileth him, and hee saith to every one that he is a foole.

4 If the spirit of the ruler rise up against thee, leaue not thy place; for peelding pacieth great offences.

† Heb. from before.

† Heb. in great heights.

* Prou. 30. 22.

5 There is an euill which I haue seene vnder the Sunne, as an errour, which proceedeth † from the ruler.

* Psal. 7. 16. prou. 26. 27

6 Folly is set † in great dignitie; and the rich sit in lowe place.

7 I haue seene seruants * vpon horses, and princes walking as seruants vpon the earth.

8 * He that diggeth a pit, shall fall into it; and who so breaketh an hedge, a serpent shall bite him.

9 Who so remoueth stones, shall be hurt therewith: and hee that cleaueth wood, shall be endangered thereby.

10 If the yron be blunt, and he doe not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

† Heb. the master of the tongue.

* Prou. 10. 32. and 12. 13.

† Heb. grace.

11 Surely the serpent will bite without inchauntment, and † a babbler is no better.

† Heb. his mouth.

* Prou. 15. 2.

† Heb. multiplieth words.

* Chap. 3. 21. and 6. 12.

12 * The words of a wise mans mouth are † gracious: but the lips of a foole will swallow vp himselfe.

13 The beginning of the words of his mouth is foolishnesse: and the end of † his talke is mischieuous madnesse.

14 * A foole also † is full of words; a man cannot tell * what shall be; and what shall bee after him who can tell him?

15 The labour of the foolish wearyeth every one of them; because hee knoweth not how to goe to the citie.

* Isa. 3. 3, 4.

16 * Woe to thee, O land, when thy king is a child, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eate in due season, for strength, and not for drunkennesse.

18 * By much slouthfulnesse the building decayeth; and through idlenesse of the hands the house droppeth through.

* Psal. 104. 15.

† Heb. maketh glad the life.

* Exod. 23. 28.

19 * A feast is made for laughter, * and wine maketh † merry: but money answereth all things.

20 * Curse not the king, no not in

thy thought, and curse not the rich in thy bed-chamber: for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter.

|| Or, conscience.

CHAP. XI.

1 Directions for charitie. 7 Death in life, 9 and the day of iudgement in the dayes of youth are to be thought on.

Ast thy bread † vpon the waters: for thou shalt find it after * many dayes.

† Heb. vpon the face of the waters.

* Deut. 15. 10. Mar. 10. 42. prou. 19. 17.

2 Giue a portion to seven and also to eight; for thou knowest not what euill shall be vpon the earth.

3 If the clouds be full of raine, they emptie themselues vpon the earth: and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sow: and hee that regardeth the clouds, shall not reape.

5 As thou knowest not what is the way of the spirit, nor how the bones doe growe in the wombe of her that is with child: euen so thou knowest not the workes of God who maketh all.

6 In the morning sow thy seede, and in the euening withhold not thine hand: for thou knowest not whether † shall prosper, either this or that, or whether they both shall be alike good.

† Heb. shall be right.

7 Truly the light is sweet, and a pleasant thing is it for the eyes to behold the sunne.

8 But if a man liue many yeeres, and reioyce in them all; yet let him remember the dayes of darkenesse, for they shall be many. All that cometh is vanitie.

9 Reioyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into iudgement.

10 Therefore remoue || sorrow from thy heart, and put away euill from thy flesh; for child-hood & youth are vanitie.

|| Or, anger.

CHAP. XII.

1 The Creator is to be remembered in due time. 8 The Preachers care to edifie. 13 The feare of God is the chiefe Antidote of vanitie.

* Remember

*Prou. 22.6

R*Emember now thy Creatour in the dayes of thy youth, while the euil daies come not, nor the yeeres drawe nigh, when thou shalt say, I haue no pleasure in them:

2 While the Sunne, or the light, or the moone, or the starres be not darkened, nor the cloudes returne after the raine:

3 In the day when the keepers of the house shall tremble, and the strong men shall bowe themselves, and the grinders cease, because they are fewe, and those that looke out of the windowes be darkened:

4 And the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low.

5 Also when they shall be afraid of that which is high, and feares shall bee in the way, and the Almond tree shall flourish, and the grasshopper shall be a burden, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets:

6 Or euer the siluer corde be loosed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or

the wheele broken at the cisterne.

7 *Then shall the dust returne to the earth as it was: and the spirit shall returne vnto God who gaue it.

8 *Vanitie of vanities (saith the preacher) all is vanitie.

9 And moreover because the preacher was wise, he still taught the people knowledge, yea he gaue good heed, and sought out, and set in order many proverbs.

10 The preacher sought to finde out acceptable words, and that which was written was byright, euen wordes of trueth.

11 The wordes of the wise are as goads, and as nailes fastened by the masters of assemblies, which are giuen from one shepheard.

12 And further, by these, my sonne, be admonished: of making many bookes there is no end, and much studie is a wearinesse of the flesh.

13 *Let vs heare the conclusion of the whole matter: Feare God, and keepe his commandements, for this is the whole duteie of man.

14 For God shall bring euery worke into iudgement, with euer secret thing, whether it bee good, or whether it bee euill.

*Gen. 3.19

*Chap. 1.2.

|| Or, the more wise the Preacher was, &c.

*1. King. 4. 32.

† Heb. wordes of delight.

|| Or, reading.

|| Or, the end of the matter, euen all that hath bene heard, is.

*Rom. 2.16 and 14.10. 1. cor. 5. 10.

|| Or, the grinders faile, because they grind little.



The Song of Solomon.

CHAP. I.

1 The Churches loue vnto Christ. 5 Shee confesseth her deformitie, 7 And prayeth to bee directed to his flocke. 8 Christ directeth her to the shepherds tents. 9 And shewing his loue to her, 11 Giueth her gracious promises. 12 The Church and Christ congratulate one another.



The song of songs, which is Solomons.

2 Let him kisse mee with the kisses of his mouth: *for thy Loue is better then wine.

3 Because of the sauour of thy good ointments, thy name is as ointment powdered forth, therefore doe the virgins loue thee.

4 *Draw me, we will runne after thee: the king hath brought me into his chambers: we will be glad and reioyce in thee, we wil remember thy loue more then wine: || the byright loue thee.

5 I am blacke, but comely, (O ye daughters of Ierusalem) as the tents of Kedar, as the curtaines of Solomon.

6 Look not vpon me because I am blacke, because the Sunne hath looked vpon me: my mothers children were angry with me, they made me the keeper of the vineyards, but mine owne vine-

*Ioh. 6.44.

|| Or, they loue thee vprightly.

*Chap. 4. 10. † Heb. thy loues.